



Al-Jannah Paradise Healing
Herbal Medicine From Holy Quran
To Prevent Suicide Thought
Plus Make Soul More Peaceful

Muhammad Hamzah Sakura Ryuki

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Prologue



Islamic psychiatry has a rich history spanning over 1,400 years, with its foundations deeply rooted in Islamic teachings and early medical advancements.

During the Islamic Golden Age (8th–14th centuries), scholars integrated knowledge from Greek, Persian, and Indian medicine with Islamic philosophy and ethics.

Chapter 1



The Holy Quran and Hadith emphasized the importance of mental well-being, encouraging treatment rather than stigmatization. Early Muslim physicians like Al-Razi (Rhazes) and Ibn Sina (Avicenna) advanced psychiatric medicine by distinguishing between mental and physical illnesses.

Al-Razi established one of the first psychiatric wards in Baghdad in the 9th century, advocating for humane treatment of patients. Ibn Sina's "Canon of Medicine" described various mental disorders, including melancholia and mania, offering systematic classifications that influenced both Islamic and European medical traditions.

Hospitals (Bimaristans) across the Islamic world, from Damascus to Cairo, provided specialized care for mental illnesses, using music therapy, cognitive exercises, and medication derived from herbs.

Muslim scholars also developed early concepts of psychotherapy, emphasizing spiritual healing alongside medical treatment.

Figures like Al-Balkhi (9th century) introduced ideas similar to modern cognitive therapy, discussing how thoughts influence emotions and behaviors. The decline of Islamic scientific influence after the 14th century slowed psychiatric advancements, but its legacy persisted in shaping modern psychology. Today, Islamic perspectives on mental health continue to be explored, blending classical knowledge with contemporary psychiatric practices.

In Islamic medicine, suicidal thoughts have been addressed with a holistic approach that integrates spiritual, psychological, and medical perspectives. Early Muslim physicians, such as Al-Razi and Ibn Sina, recognized suicide as a serious mental health concern, often linked to conditions like melancholia (depression) or excessive stress. They advocated for compassionate care rather than punishment, emphasizing therapy, social support, and lifestyle adjustments to alleviate distress.

Al-Balkhi (9th century) in his book *Masalih al-Abdan wa al-Anfus* (Sustenance for Bodies and Souls) described depression in detail and suggested that negative thoughts should be countered with cognitive techniques—an approach similar to modern cognitive behavioral therapy (CBT).

Bimaristans (hospitals) in cities like Baghdad and Cairo provided treatment for mental disorders, incorporating music therapy, exercise, and herbal medicine alongside spiritual counseling to address suicidal tendencies.

Islamic teachings view life as sacred, and suicide is discouraged, but individuals struggling with suicidal thoughts are seen as needing help, not condemnation. Scholars like Al-Ghazali emphasized the role of faith in coping with psychological distress, advocating for mindfulness (*muraqabah*), prayer, and seeking social support.

Contemporary research on Islamic perspectives in psychiatry continues to explore how faith-based interventions, such as Quranic therapy and Islamic psychotherapy, can support individuals with suicidal ideation. Modern Muslim mental health practitioners integrate these historical insights with contemporary psychiatric treatments, promoting a balanced approach that addresses both spiritual and psychological well-being.

The Quran provides guidance on mental health, emotional well-being, and coping with distress, offering comfort to those struggling with suicidal thoughts. Several verses emphasize patience, hope, and reliance on Allah SWT (God) in times of hardship.

Healing and Mental Well-being:

- *“And We send down in the Quran that which is a healing and a mercy for the believers...”* (Surah Al-Isra 17:82)
- This verse highlights that the Quran itself is a source of spiritual healing, bringing peace to troubled hearts.
- *“...Verily, in the remembrance of Allah do hearts find rest.”* (Surah Ar-Ra’d 13:28)
- This verse reassures that turning to Allah through prayer and dhikr (remembrance) can bring inner peace and relief from mental distress.

Hope and Patience in Hardship:

- *“Do not despair of the mercy of Allah. Indeed, Allah forgives all sins...”* (Surah Az-Zumar 39:53)
- This verse encourages hope, reminding believers that no matter how difficult life becomes, Allah’s mercy is greater than any hardship.
- *“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.”* (Surah Al-Baqarah 2:155)

- This verse acknowledges life's challenges but encourages patience (sabr) and trust in Allah's wisdom.

Suicidal Thoughts and the Sanctity of Life:

- “...*And do not kill yourselves (or one another). Indeed, Allah is to you ever Merciful.*” (Surah An-Nisa 4:29)
- Islam values life as sacred and encourages seeking help rather than giving in to despair. Allah's mercy is always available for those who turn to Him.

These verses emphasize seeking spiritual healing, patience, and hope in difficult times. Islam encourages believers to seek support, whether through faith, family, or professional help, rather than feeling isolated in their struggles.

Chapter 2



The Prophet Muhammad (ﷺ) emphasized mental well-being, seeking help for distress, and relying on faith and patience in times of hardship. He also discouraged suicide while showing compassion for those struggling with despair. Here are some relevant hadiths:

1. Healing and Mental Well-Being

Seeking Treatment:

The Prophet (ﷺ) said:

“Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease — old age.”

(Sunan Abu Dawood 3855, Sahih)

This encourages seeking medical and psychological treatment for mental health issues, including depression and anxiety.

Emotional Healing Through Prayer:

The Prophet (ﷺ) said:

“There is no worry or grief that befalls a Muslim but that Allah will expiate some of his sins because of it, even if it were a thorn that pricks him.”

(Sahih al-Bukhari 5641, Sahih Muslim 2573)

This hadith reassures believers that hardships are not meaningless but serve as a means of purification and growth.

2. Dealing with Suicidal Thoughts and Despair

Prohibition of Suicide but Recognition of Suffering:

The Prophet (ﷺ) said:

“Whoever throws himself down from a mountain and kills himself, he will be throwing himself down in the Hellfire, abiding therein eternally.

And whoever drinks poison and kills himself, his poison will be in his hand, and he will sip it in the Hellfire, abiding therein eternally.

And whoever kills himself with a piece of iron, that iron will be in his hand, and he will stab himself with it in the Hellfire, abiding therein eternally.”

(Sahih al-Bukhari 5778, Sahih Muslim 109, Mutafaq ‘Alayh)

This hadith strongly discourages suicide but should be understood alongside Islam's emphasis on seeking help and Allah's mercy.

Compassion Toward Those Struggling:

Despite the severe warning, the Prophet (ﷺ) showed great mercy to those suffering.

When a wounded soldier committed suicide out of pain, the Prophet (ﷺ) did not condemn him harshly but instead recognized his suffering and entrusted his fate to Allah's will.

(Sahih Muslim 113)

3. Coping Strategies in Islam

Turning to Allah in Times of Anxiety:

The Prophet (ﷺ) advised a supplication for stress and sadness:

“O Allah, I seek refuge in You from anxiety and grief, from weakness and laziness, from stinginess and cowardice, from the burden of debt and being overpowered by men.” (Sahih al-Bukhari 2893)

Encouraging Social Support:

The Prophet (ﷺ) emphasized the importance of companionship and seeking help:

“The example of believers in their affection, mercy, and compassion for each other is that of a body.

When any limb aches, the whole body reacts with sleeplessness and fever.”

(Sahih al-Bukhari 6011, Sahih Muslim 2586)

This highlights the importance of social support in mental well-being.

Chapter 3



Islamic physicians combined medical knowledge with psychology and spirituality to address mental health. Their works laid the foundation for modern psychiatry, and their emphasis on holistic healing is still relevant today.

1. Al-Razi (Rhazes) (865–925 CE)

Al-Razi was one of the first physicians to advocate for humane treatment of mentally ill patients.

He believed that mental health issues were as serious as physical illnesses and should be treated with care rather than punishment.

In *Kitab al-Hawi* (The Comprehensive Book), he differentiated between psychological disorders and neurological conditions, recognizing that depression and suicidal thoughts could stem from imbalances in bodily fluids (humors).

He prescribed music therapy, social interaction, and cognitive exercises to help patients regain emotional stability. Al-Razi also emphasized the importance of talking through one's problems with a trusted physician or friend, which mirrors modern psychotherapy.

He rejected the idea that mental illness was caused solely by supernatural forces, instead advocating for a scientific and medical approach. Regarding suicide, he warned against despair and encouraged individuals to seek treatment rather than resort to self-harm, emphasizing the value of life.

2. Ibn Sina (Avicenna) (980–1037 CE)

Ibn Sina, in *The Canon of Medicine*, provided one of the earliest systematic classifications of mental disorders, including melancholia (depression) and mania.

He believed that emotions directly influenced physical health and suggested that mental healing required both medical treatment and spiritual guidance.

He described how negative thoughts could lead to severe depression and suicidal ideation, stressing that a physician must offer both psychological support and medical remedies.

Ibn Sina recommended treatments such as herbal medicine, exercise, and engaging in pleasurable activities to uplift mood. He also proposed early forms of cognitive therapy, arguing that altering one's thinking patterns could improve mental well-being.

On suicide, Ibn Sina recognized it as a symptom of deep despair rather than moral weakness. He urged physicians to treat suicidal patients with empathy, helping them reconnect with their purpose in life through faith, positive relationships, and structured mental health care.

3. Al-Balkhi (9th Century CE)

Al-Balkhi was a pioneer in distinguishing between different types of depression in *Masalih al-Abdan wa al-Anfus* (Sustenance for Bodies and Souls).

He classified “reactive depression” (caused by life events) and “clinical depression” (resulting from internal imbalances), a concept similar to modern psychiatry.

Al-Balkhi emphasized that mental health should be treated with the same urgency as physical ailments. He suggested cognitive therapy techniques, encouraging patients to challenge negative thoughts and replace them with constructive ones.

He also advocated for mindfulness (*muraqabah*), relaxation, and physical exercise to maintain emotional balance. On suicide, Al-Balkhi warned against excessive isolation and encouraged social support as a protective factor.

He believed that hopelessness was curable with a combination of therapy, spiritual faith, and lifestyle changes. His approach was holistic, integrating medical, psychological, and religious elements to help individuals find healing and prevent self-destructive thoughts.

4. Al-Ghazali (1058–1111 CE)

Al-Ghazali, a philosopher and theologian, addressed mental health from a spiritual perspective in *Ihya Ulum al-Din* (Revival of Religious Sciences). He believed that mental distress often stemmed from excessive attachment to worldly matters and that inner peace could be achieved through faith, prayer, and self-discipline.

He introduced the concept of *muraqabah* (self-reflection), advising individuals to monitor their thoughts and emotions regularly.

Al-Ghazali also spoke about the importance of gratitude, patience (*sabr*), and reliance on Allah (*tawakkul*) as means to combat despair. He recognized that some cases of depression required medical treatment alongside spiritual guidance.

Regarding suicide, he emphasized that hopelessness was a tool of Satan and that believers should actively seek help and surround themselves with supportive people.

He also recommended seeking wisdom from scholars and physicians, reinforcing the idea that mental health is both a spiritual and psychological concern.

5. Ibn Khaldun (1332–1406 CE)

Ibn Khaldun, in *Muqaddimah*, explored the impact of social and environmental factors on mental health. He observed that societal instability, economic hardship, and isolation contributed to anxiety and depression.

He suggested that mental health was not just an individual issue but a collective one, where strong communities could help prevent despair. Ibn Khaldun highlighted how stress from rapid social change could lead to psychological distress and even suicidal thoughts.

He encouraged leaders and scholars to create environments where people felt supported, emphasizing the role of family and social networks in healing mental wounds.

While he did not write explicitly on suicide, his philosophy aligns with modern preventive approaches that stress the importance of economic stability, social bonds, and mental resilience.

He believed that faith, education, and meaningful work were key to maintaining mental well-being and avoiding self-destructive thoughts.

These Islamic scholars laid the foundation for holistic mental health treatment, blending medical knowledge with psychology and spirituality to promote healing and prevent despair.

Chapter 4



Islam teaches that mental health is as important as physical health, and distress should be addressed through **faith, support, and treatment**.

The **Qur'an (13:28)** states, “Verily, in the remembrance of Allah do hearts find rest,” highlighting the role of spirituality in overcoming **suicidal thoughts**. The **Prophet Muhammad (SAW)** acknowledged the reality of sadness and advised seeking **medical, spiritual, and herbal remedies**.

Scholars like **Ibn Sina** and **Al-Balkhi** emphasized that mental health disorders, including **severe depression and suicidal tendencies**, could be treated with **herbal medicine, diet, and cognitive therapy**. This chapter explores the **Islamic view of mental health** and the **importance of seeking healing through faith and medicine**.

Islamic medicine promotes a holistic approach, integrating **herbal remedies and prayers** to combat **negative emotions and suicidal ideation**. By following Islamic guidance, individuals can strengthen **inner peace and resilience** against **suicidal despair**.

1) Honey—Divine Healing for Emotional Distress



Holy Qur'an (16:69)—"There comes forth from their bellies a drink of varying color wherein is healing for people..."

The Qur'an describes honey as a **miraculous healing substance**, both physically and mentally. **Ibn Sina** and **Al-Razi** recommended honey for **reducing depression, fatigue, and suicidal feelings**.

Honey contains **natural antioxidants and serotonin boosters**, which help **combat stress and anxiety**. Studies show that honey **reduces cortisol levels (stress hormone) and increases serotonin (happiness hormone)**, improving **mental clarity and emotional stability**.

The **Prophet Muhammad (SAW)** consumed honey regularly and advised its use for **emotional well-being**.

Honey strengthens the **nervous system**, supports **positive mood regulation**, and prevents **mental burnout that leads to suicidal ideation**.

Incorporating honey into one's daily diet, along with **faith and dua (supplication)**, can significantly improve **mental health and resilience against suicidal despair**.

2) Olive—The Blessed Remedy for the Mind



Holy Qur'an (24:35)—“... [The olive tree] is neither of the East nor the West; its oil almost glows...” Olive oil is one of the most **sacred and healing** foods in Islam.

Ibn Qayyim Al-Jawziyya emphasized that olive oil **nourishes the brain and balances emotions**, preventing **suicidal despair and psychological distress**.

The Mediterranean diet, rich in olive oil, has been scientifically linked to **lower rates of depression and suicide**. Olive oil contains **polyphenols and omega-3 fatty acids**, which **reduce brain inflammation and enhance neurotransmitter function**, leading to improved **emotional stability and mental clarity**.

The Prophet Muhammad (SAW) recommended using olive oil both **internally and externally**, as it **soothes nerves and strengthens the mind**. Incorporating olive oil into daily meals can provide **mental relaxation, ease suicidal thoughts, and enhance emotional well-being**.

3) Black Seed—The Prophetic Cure for Depression



Hadith (Sahih al-Bukhari 5688)—“In the black seed, there is healing for every disease except death.” Black seed (*Nigella sativa*) is an **Islamic miracle remedy** known for its **powerful healing effects on mental health**. Ibn Sina and Al-Balkhi classified black seed as a **brain tonic** that reduces **melancholia (depression)**, **anxiety**, and **suicidal ideation**.

Scientific studies confirm that black seed contains **thymoquinone**, which has **antidepressant and neuroprotective effects**, reducing **stress and negative emotions**. Black seed helps **stabilize neurotransmitters like dopamine and serotonin**, preventing **suicidal despair and emotional breakdowns**.

The Prophet Muhammad (SAW) recommended black seed for **overall well-being**, making it a **divine gift for mental health healing**.

Regular consumption of black seed oil or capsules can significantly reduce **depression, anxiety, and suicidal tendencies**, reinforcing **Islamic medicine's holistic approach to emotional well-being**.

4) Dates—The Sweet Cure for Suicidal Thoughts



Hadith (Sahih Muslim 2046)—“Whoever eats seven dates in the morning will not be harmed by poison or magic on that day.” Dates are a **sacred fruit in Islam**, known for their **brain-boosting properties**. **Al-Razi** and **Ibn Khaldun** recognized dates as a **natural treatment for sadness and depression**.

Dates contain **tryptophan**, which helps produce **serotonin**, preventing **mood swings**, **emotional instability**, and **suicidal thoughts**. Dates are also rich in **magnesium** and **potassium**, essential minerals for **nerve function** and **stress reduction**.

Scientific research shows that **dates improve cognitive function**, **increase energy**, and **stabilize emotions**, making them a **powerful Islamic remedy against suicidal despair**.

Consuming dates daily, along with **Qur'anic recitation and dua**, provides **mental clarity, emotional strength, and a deep sense of peace.**

5) Fig Fruit—The Qur’anic Fruit for Mental Stability



Holy Qur’an (95:1–2)—“By the Fig and the Olive, and [by] Mount Sinai.” Figs hold a special place in Islam and were recommended by **Ibn Sina and Al-Razi** for **emotional stability and cognitive health**. Figs are rich in **antioxidants, fiber, and essential minerals**, which enhance **brain function and reduce depressive episodes**.

The high **magnesium content** in figs helps to **calm the nervous system, reduce stress, and prevent suicidal ideation**. Scientific research confirms that **figs balance blood sugar levels, preventing mood swings and emotional breakdowns**. Islamic medicine promotes the regular consumption of figs to **increase serotonin production**, which is crucial for **mental clarity and inner peace**.

The calming effect of figs is beneficial for individuals experiencing **overwhelming sadness, hopelessness, or suicidal thoughts**. By incorporating figs into daily meals alongside **prayer, gratitude, and Qur'anic recitation**, individuals can develop **emotional resilience, positivity, and spiritual well-being**.

6) Saffron—The Golden Remedy for Depression

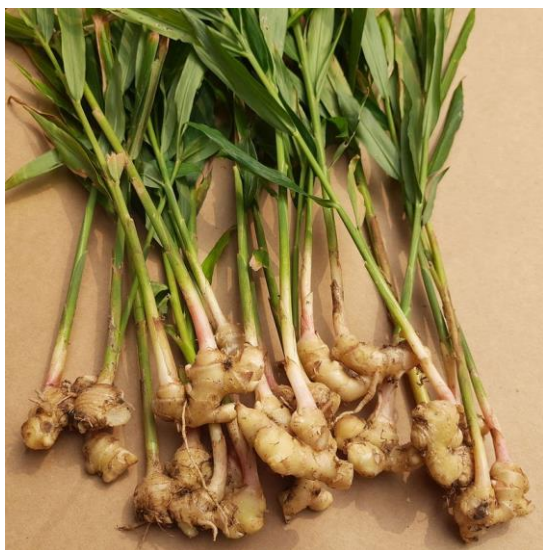


Saffron has long been used in **Islamic medicine** to treat **melancholia (depression)** and **emotional distress**. **Ibn Qayyim Al-Jawziyya** recommended saffron for **uplifting the mood and reducing sadness**. Modern studies show that **saffron is as effective as pharmaceutical antidepressants** in treating **mild to moderate depression**.

Saffron contains **crocin and safranal**, compounds that **increase dopamine and serotonin levels**, preventing **negative thoughts and emotional instability**. **Al-Razi** emphasized that saffron tea helps individuals with **severe sadness, hopelessness, and suicidal feelings**, allowing them to regain **mental strength and optimism**.

The soothing effects of saffron promote **deep relaxation, emotional healing, and resilience against suicidal despair**. Regular consumption of saffron in food or tea, combined with **du'a (supplication) and faith-based therapy**, can greatly improve **mental well-being and prevent suicidal ideation**.

7) Ginger—A Qur’anic Remedy for Mental Clarity



Holy Qur’an (76:17)—“And they will be given to drink a cup [of wine] whose mixture is of ginger.” Ginger has been recognized in **Islamic medicine** for its **mental clarity and brain-boosting properties**. **Ibn Sina** and **Al-Razi** prescribed ginger for **reducing mental fog, stress, and depressive thoughts**.

Scientific studies confirm that ginger **reduces inflammation in the brain, enhances dopamine production, and protects neurons from stress-induced damage, preventing mental breakdowns and suicidal tendencies**. Ginger also improves **blood circulation**, which helps in reducing **mental fatigue and emotional instability**.

Consuming ginger tea daily can significantly **lower anxiety, ease depressive symptoms, and promote a sense of well-being.** The warmth and energy from ginger bring a sense of **inner peace and hope**, preventing **suicidal despair** and reinforcing **emotional strength through natural healing.**

8) Chamomile Flowers—A Natural Stress Reliever for Suicidal Thoughts



Chamomile has been widely used in **Islamic medicine** for **calming the nervous system** and **treating insomnia, anxiety, and depression**. **Al-Balkhi**, one of the first Muslim scholars to study mental health, recommended chamomile for **reducing stress and suicidal thoughts**.

Chamomile contains **apigenin, an antioxidant that promotes relaxation, reducing stress-induced depression and anxiety**. Modern research shows that chamomile tea **lowers cortisol levels, preventing suicidal despair and emotional exhaustion**. Regular consumption of chamomile, combined with **dhikr (remembrance of Allah SWT) and faith-based counseling**, can provide **profound emotional healing and a sense of tranquility**, preventing **self-destructive thoughts**.

By adopting **Islamic mindfulness and herbal remedies**, individuals can experience **peace, patience, and mental clarity**, reducing the risk of **suicidal ideation**.

9) Licorice Root—An Ancient Remedy for Mental Exhaustion



Licorice root was used in **Islamic hospitals (Bimaristans)** for treating **mental fatigue, stress disorders, and emotional instability**. Ibn Sina noted that licorice root **balances cortisol levels**, preventing **burnout, hopelessness, and suicidal despair**.

This powerful herb acts as a **natural adaptogen**, helping the body cope with **mental stress, anxiety, and depression**. Scientific studies confirm that licorice root **enhances dopamine function**, promoting **positivity and emotional stability**.

Al-Razi recommended licorice root for individuals experiencing **deep sadness and suicidal thoughts**, as it strengthens the **mind-body connection** and prevents **emotional breakdowns**.

Drinking licorice tea daily can help individuals **overcome extreme sadness, mental fatigue, and suicidal tendencies**, restoring **hope and emotional balance**.

10) Basil (Raihan)—The Fragrant Herb of Tranquility

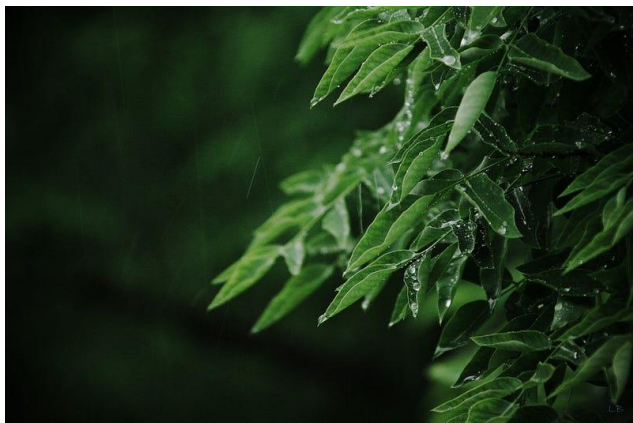


Holy Qur'an (55:12)—"And grain with husk and scented plants (Raihan)." Basil (*Raihan*) is mentioned in the **Qur'an** as a **blessed plant** with soothing properties. **Al-Razi** and **Ibn Sina** described basil as a **natural anti-anxiety remedy**, useful for **treating stress, depression, and suicidal ideation**.

Basil contains **linalool and eugenol**, compounds that **reduce cortisol (stress hormone) and promote relaxation**. Modern research confirms that basil **reduces symptoms of depression and improves brain function**, preventing **suicidal thoughts and mental distress**.

Drinking basil tea or inhaling its aroma can **immediately calm the mind**, allowing individuals to feel **peaceful and emotionally stable**. Combining basil therapy with **Qur'anic recitation and spiritual reflection** strengthens **mental resilience**, helping individuals **combat suicidal despair and embrace a hopeful, faith-driven life**.

11) Dhuha Prayer—Illuminating the Mind and Easing Emotional Burden



Dhuha prayer, also known as the **forenoon prayer**, is a highly recommended Sunnah prayer that brings **spiritual light and emotional relief**, reducing **suicidal thoughts and inner distress**. The **Prophet Muhammad (SAW)** said, *“In the morning, charity is due on every joint of the body, and praying two rak’ahs of Dhuha suffices for this”* (Sahih Muslim 720). This prayer is linked to **emotional healing, stress relief, and divine mercy**, as it is performed **between sunrise and noon**, a time when the soul is naturally seeking **hope and renewal**.

Scientific studies show that morning prayers and meditation **reduce cortisol levels (stress hormones) and increase serotonin production (happiness hormones)**, preventing **negative thoughts and despair**.

The **Qur'an (93:1–3)** states, *“By the morning brightness, and by the night when it covers with darkness, your Lord has not forsaken you, nor is He displeased.”* This verse directly reassures those struggling with **hopelessness and suicidal feelings**.

Dhuha prayer also brings **barakah (blessings) in daily life**, improving **mental clarity, emotional stability, and self-worth**. Performing this prayer daily, along with **dhikr (remembrance of Allah) and gratitude**, fosters **inner peace, patience, and hope**, reducing the risk of **suicidal despair and depression**.

12) Witr Prayer—A Shield Against Darkness and Suicidal Despair



Witr prayer, the final night prayer, is a powerful Sunnah prayer that protects the heart from sadness and despair, reducing suicidal thoughts. The Prophet Muhammad (SAW) said, “*Allah is Witr (One), and He loves Witr, so perform Witr prayer*” (Sahih al-Bukhari 990).

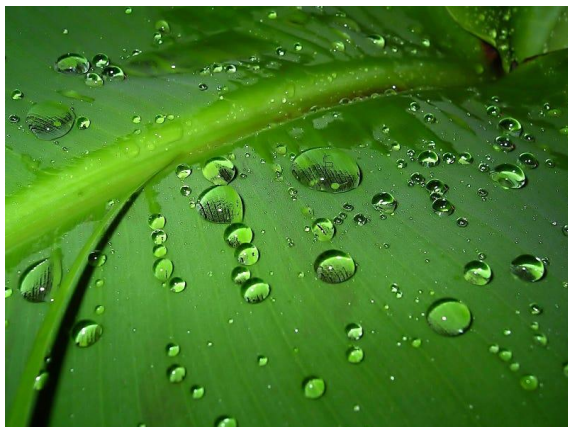
This prayer is performed **before sleeping or after Tahajjud (night prayer), bringing spiritual comfort, emotional security, and divine protection.** The Prophet (SAW) never abandoned Witr, as it provides **closeness to Allah and a sense of inner tranquility.**

Studies in **neuroscience and Islamic mindfulness** show that night prayers **activate the parasympathetic nervous system, lowering stress and anxiety.**

Witr prayer includes **heartfelt supplications (du'a al-qunoot)**, where a person seeks Allah's guidance, mercy, and healing. The **darkness of night** often **amplifies negative emotions**, making suicidal individuals more vulnerable. However, **praying Witr and engaging in deep supplication** helps **reframe thoughts, replace despair with hope, and strengthen resilience**.

The Qur'an (73:6) says, *"Indeed, the hours of the night are more effective for deep reflection and speech."* Witr prayer is a **spiritual lifeline**, helping individuals **let go of pain, connect with Allah's mercy, and wake up with renewed faith**, reducing the burden of **suicidal ideation and emotional distress**.

13) Wudhu Prayer—Purification of the Soul and Emotional Healing



Wudhu prayer (*Salat al-Wudhu*), performed after **ritual ablution (wudhu)**, is a **powerful Sunnah act of purification that cleanses both the body and the mind**, significantly reducing **suicidal thoughts and emotional heaviness**. The Prophet Muhammad (SAW) said, *“Whoever performs wudhu like this of mine and then prays two rak’ahs without being distracted, his past sins will be forgiven”* (Sahih al-Bukhari 159).

Water has a **calming effect on the nervous system**, and wudhu itself has been scientifically proven to **reduce stress, regulate emotions, and improve mental clarity**. Performing two rak’ahs of **Wudhu prayer** strengthens **self-awareness, focus, and gratitude**, which are essential in overcoming **suicidal despair**.

The Prophet (SAW) performed Wudhu prayer before significant moments of emotional and spiritual strength, teaching that this simple act realigns the heart with divine peace.

When overwhelmed with negative thoughts or hopelessness, making wudhu and offering two rak'ahs can provide instant relief, emotional renewal, and a sense of inner stability.

The ritual of cleansing symbolizes the washing away of worries and dark thoughts, while the prayer itself connects the heart to Allah's mercy and protection. Practicing Wudhu prayer daily reinforces mental resilience, spiritual serenity, and optimism, shielding individuals from suicidal tendencies and emotional despair.

14) Surah Al-Duha—Restoring Hope and Inner Light



Surah Al-Duha was revealed to the **Prophet Muhammad (SAW)** when he felt deep sorrow, reminding him that **Allah never abandons His servants.**

The verse, “*Your Lord has not forsaken you, nor is He displeased*” (Qur’an 93:3), offers **powerful reassurance** for those struggling with **suicidal thoughts and emotional distress.**

This Surah teaches that **after hardship comes ease**, and that **Allah’s mercy is always near.** It encourages believers to **focus on their blessings** and **trust that relief will come.**

Modern psychology confirms that **gratitude and positive reflection** significantly **reduce depression and suicidal ideation.**

Reciting Surah Al-Duha daily instills **hope, emotional resilience, and mental clarity**, preventing the **overwhelming sense of despair** that leads to **suicidal thoughts**.

It reminds us that **Allah's light always follows the darkest moments**, bringing **peace, comfort, and healing**.

15) Surah Ar-Rahman—Finding Peace in Allah’s Blessings



Surah Ar-Rahman repeatedly asks, “*So which of the favors of your Lord will you deny?*” (Qur’an 55:13), reminding believers of Allah’s countless blessings. This Surah shifts focus **from pain to gratitude**, which is a **proven method to reduce suicidal despair**.

Listening to or reciting Surah Ar-Rahman brings deep spiritual comfort and emotional balance, reducing stress and anxiety. Studies show that **positive reinforcement and mindfulness decrease negative thoughts and depression.**

This Surah also describes **Jannah (Paradise) and Allah’s infinite mercy**, strengthening faith and **giving hope to those feeling lost.**

Suicidal thoughts often arise from hopelessness, but Surah Ar-Rahman instills optimism, gratitude, and peace. By focusing on Allah's blessings and mercy, one can find purpose and healing, reducing the urge to give in to despair.

16) Surah Al-Baqarah—A Shield Against Darkness and Suicidal Despair



Surah Al-Baqarah serves as a **spiritual shield**, protecting against **evil whispers, depression, and anxiety**.

The verse, *“And seek help through patience and prayer. Indeed, it is difficult except for the humble”* (Qur’an 2:45), teaches that **prayer and patience can heal the soul**.

The last two verses (**Ayat 285–286**) provide **divine reassurance**, reminding believers that **Allah never burdens a soul beyond its capacity**.

Suicidal thoughts often stem from feeling overwhelmed, but this Surah **reinforces faith, mental strength, and perseverance**.

Reciting it regularly **calms the heart, repels negative thoughts, and increases resilience.**

Islamic scholars recommend **listening to Surah Al-Baqarah daily** to remove **spiritual and emotional distress**, preventing **self-destructive thoughts**.

Its protective nature **strengthens inner peace**, reducing the chances of **falling into despair**.

17) Surah Al-Inshirah—Healing a Heavy Heart



Surah Al-Inshirah is a **divine reminder that relief follows hardship**. The verse, *“For indeed, with hardship comes ease”* (Qur’an 94:6), directly combats **suicidal despair** by reassuring believers that **pain is temporary and ease will come**.

This Surah acknowledges **the emotional burdens we carry** and **provides hope for healing**.

Psychological research confirms that **reminders of resilience and positive outcomes** can significantly **reduce suicidal tendencies**. Reciting Surah Al-Inshirah **daily strengthens faith, patience, and the ability to endure emotional pain**.

It teaches that **every difficulty has a solution**, preventing **feelings of hopelessness**.

This Surah is a **powerful remedy for sadness**, bringing **light into the darkest moments** and helping **individuals move forward with strength and trust in Allah SWT.**

18) Surah Yusuf—Lessons in Patience and Perseverance



Surah Yusuf tells the story of **Prophet Yusuf (AS)**, who endured betrayal, loneliness, and hardship, yet remained steadfast.

The verse, *“Indeed, with Allah is the best reward for those who are patient”* (Qur’an 12:90), teaches that **patience and faith lead to success and relief.**

Suicidal thoughts often arise from a sense of isolation and suffering, but this Surah proves that struggles lead to divine blessings.

Prophet Yusuf’s journey from **a well of despair to a throne of honor** symbolizes how Allah’s mercy transforms pain into strength.

Reciting Surah Yusuf provides **emotional healing, increases patience, and strengthens one’s resolve to keep moving forward.**

It is a reminder that no hardship is permanent and that Allah's help is always near, reducing the weight of suicidal feelings.

19) Surah Al-Kahf—Protection from Confusion and Darkness



Surah Al-Kahf provides **spiritual protection and mental clarity**, preventing **despair and suicidal thoughts**.

The verse, “*And We made firm their hearts when they stood up and said, ‘Our Lord is the Lord of the heavens and the earth’*” (Qur’an 18:14), teaches that **faith strengthens resilience**.

The story of the **People of the Cave** shows how **Allah protects those who trust in Him**, even in moments of hardship.

Suicidal thoughts often stem from feelings of uncertainty and fear, but this Surah instills **trust in Allah’s plan and divine wisdom**.

Reciting Surah Al-Kahf every Friday shields believers from confusion, depression, and negativity, reducing the urge to give up on life.

It teaches that Allah's guidance is always near, helping individuals find light even in the darkest situations.

20) Surah Al-Fatihah—The Ultimate Cure for the Heart and Mind



Surah Al-Fatihah, also known as “**Ash-Shifa**” (**The Healing**), is a **powerful spiritual remedy** for **mental and emotional distress**. The verse, “*Guide us on the straight path*” (Qur’an 1:6), calls upon Allah for **guidance, healing, and peace**.

Reciting this Surah **regularly cleanses the heart from negativity**, reducing **depression, anxiety, and suicidal thoughts**.

Islamic scholars emphasize that **Surah Al-Fatihah is a complete cure for the soul**, as it strengthens **faith, patience, and gratitude**.

Negative thoughts often arise from disconnection from Allah, but this Surah **reconnects believers to divine mercy and guidance**.

It brings peace to the heart, clears the mind, and protects against hopelessness, making it an essential spiritual medicine for anyone struggling with emotional pain.

21) Surah Taha—A Source of Comfort and Emotional Healing



Surah Taha was revealed to **ease the heart of the Prophet Muhammad (SAW)** during a time of distress.

The verse, *“And We have certainly eased for you your burden, which weighed upon your back”* (Qur’an 20:2–3), reassures believers that **Allah’s mercy lifts emotional burdens.**

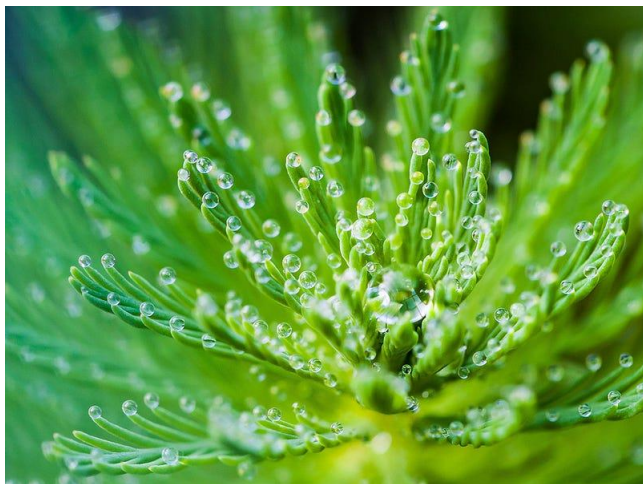
Suicidal thoughts often stem from feelings of being trapped and helpless, but this Surah teaches that Allah’s help is always near.

The story of **Prophet Musa (AS)** in this Surah highlights that **Allah provides strength even in difficult times.**

Reciting Surah Taha **brings mental relief, increases faith, and restores hope, preventing self-destructive thoughts.**

It is a powerful reminder that no burden is too heavy for Allah to ease, making it a divine prescription for emotional healing and resilience.

22) Ayat al-Kursi—Divine Protection Against Negative Thoughts



Ayat al-Kursi (**Qur'an 2:255**) is one of the most **powerful verses for spiritual protection and mental peace**. It states, *“Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence...”*, emphasizing **Allah’s absolute control and care**.

Reciting Ayat al-Kursi daily provides relief from anxiety, fear, and negative emotions, helping individuals **overcome suicidal thoughts**. It reminds believers that **Allah is always watching, protecting, and guiding them**, which brings comfort during moments of despair.

Suicidal tendencies often stem from feeling alone and vulnerable, but Ayat al-Kursi **removes fear and fills the heart with faith and security**.

Islamic scholars recommend **reciting it after every prayer for divine strength**, ensuring that **negative thoughts do not overpower one's mind**. Through Ayat al-Kursi, believers find **spiritual healing, divine protection, and renewed hope in life**.

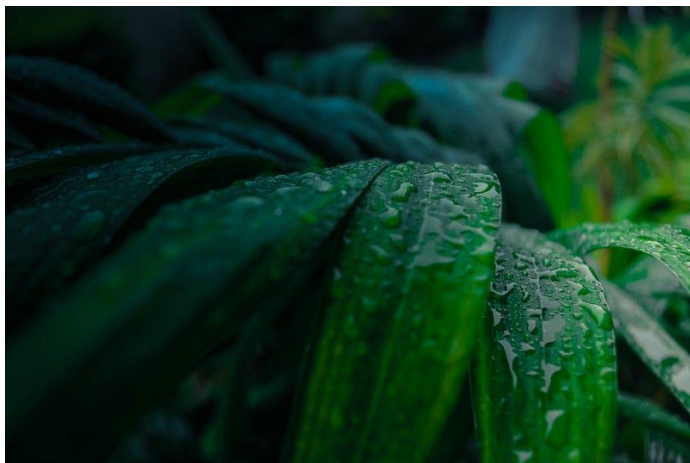
Epilogue



In the history of **Islamic medicine**, **suicidal thoughts** (*waswasah al-intihar*) have been understood as a severe form of **mental distress**, often linked to **depression, anxiety, and spiritual imbalance**.

Islamic scholars and physicians, such as **Ibn Sina, Al-Razi, and Al-Balkhi**, recognized that mental health disorders, including **melancholia** (severe depression), could lead individuals to **despair and self-destructive thoughts**.

Unlike some early medical traditions that saw mental illness as purely supernatural, **Islamic medicine took a holistic approach**, combining **psychological therapy, spiritual healing, and herbal medicine** to treat the root causes of **suicidal ideation**.



Al-Balkhi (9th century) classified depression into **temporary and chronic types**, recommending treatments like **diet, cognitive therapy, and prophetic medicine**.

Ibn Sina (Avicenna) emphasized the **balance of brain chemicals**, recognizing that imbalances in **neurotransmitters** could lead to **suicidal despair**.

Islamic physicians prescribed **natural remedies**, such as **honey, black seed, saffron, and olive oil**, to nourish the brain and stabilize emotions.

The **Qur'an (13:28)** teaches that “**Verily, in the remembrance of Allah do hearts find rest,**” emphasizing that **spiritual well-being** plays a key role in mental health.

Prophet Muhammad SAW acknowledged **mental struggles** and encouraged seeking **medical and spiritual treatment** rather than surrendering to despair.

Islamic hospitals (Bimaristans) treated mental illnesses with a **combination of herbal medicine, Qur'anic recitation, supportive care, and cognitive techniques**.

Overall, Islamic medicine views **suicidal thoughts** as a **treatable condition** rather than a **moral failing**, advocating for **compassion, medical intervention, and faith-based healing** to restore **hope, resilience, and inner peace.....**

Author Bio



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